304 tattooed or there was in the middle of the face a semielliptical, blue-black spot from which numerous, parallel lines extended over the chin and lower jaw down to the breast. From the middle of one shoulder to the other, two or three lines half an inch apart run across the broad chest. Under these there are vertically placed diamonds, some filled in, some left in outline to the end of the chest. The rest of the torso is adorned similarly though not so completely and the same lines are repeated on the extremities with or without the diamonds. Variations are introduced according to individual taste. Among women the whole face is rarely blackened, they have only a malha, a crescent shape, the pointed horns of which are turned upward. Their [388] ears are pierced, [301] not in the lobe, but at the top in the first fold and they wear cane pegs 142 in the holes. The face of these people is wide, with a low forehead [302] shadowed by the hair which is cut straight across, the facial features marked, coarse and expressive of good nature. The eyes are always dark and not so slanted as the eyes of Indians of the more southerly tribes. The nose is large, often somewhat curved, not so short and blunt, with flaring nostrils, like those we have noticed among the Indians of eastern Brazil. Their heads are covered with thick, shining black hair which turns gray among the Mundrucus only late and then only in individual cases. I have never seen among them, any more than among any other Indians, an old man who was white-headed. In the 291 wilds they are unclothed except that the men wear a jock strap [Suspensorium] of cotton or a tacanhaoba. The women I saw were wholly naked, even in the mission, and to get an apron on them for church was a matter of some difficulty. The Mundrucus and their 285 neighbors, the Maues, with whom they are friendly, are, like the Apiacas, skilled in the art of spinning cotton thread and weaving hammocks which they hang outside their huts on hot nights. To catch fish [226] they usually poison the water in which the fish are found.* They make

*They do this in ponds or dammed up brooks by stirring the crushed twigs and leaves of the timbo (Paullinia pinnata) into the water until it turns dark and foams. The fish, and even crocodiles, come to the surface belly up, stupefied or dead and the fish are eaten. The water is extremely poisonous.

4: Horton E-4 (no date) 1948
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Hartt and Martius both mention tattooing combs of palm thorns, but Tocantins states that the operation is performed with an agouti tooth. The skin is slashed and genipa juice is rubbed into the wound. Genipa is also used as a paint to color areas enclosed by tattooed lines. Both sexes are tattooed but there are slight differences in design for each. The operation begins when the subject is about 8 years old and proceeds gradually over a period of years. It is seldom completed before the subject has reached the age of 20.

Hairdress.—The aboriginal hair style was the same for both sexes. The hair was cut just above the ears and at the nape of the neck. The crown of the head was shaved but a short, circular tuft was left above the center of the forehead.

MANUFACTURES

Baskets, ropes, and netting.—Baskets are woven of creepers, straw, and twigs. Ropes and cords are made of plant fibers and cotton thread. Women beat the raw cotton with sticks to separate the fibers and twist the thread with the aid of some sort of spindle. Cotton thread is used in knitting net fabrics for featherwork, and in making hammocks. Fibers from the outer surface of murici palm leaves are sometimes used in making hammocks.

Ceramics.—Pottery vessels, made by women, are modeled directly from a mass of clay and are said to be of poor quality.

Weapons.—The following weapons have been mentioned but not described: Bows, arrows of reed and of wood, poisoned war arrows, unpoisoned hunting arrows (Martius, 1867), spears with bamboo blades, javelins, wooden knives, hafted (stone?) axes, and war clubs. A cotton bandage was wrapped around the knuckles of the bow hand to protect it from the bowstring. Kutzer (1901) has published illustrations of a number of flat, polished stone ax heads, of oval or nearly quadrangular shape, with lateral notches; these were found archeologically in *Mundurucú* territory. He reports that the *Mundurucú* still make such stone objects, but keep them merely as valuables or as children's toys.

TRADE

Despite hostility between the *Mundurucú* and their neighbors, they traded their featherwork extensively. They are said to have depended on an unidentified northern source for arrow poison. After the advent of the missions, Brazil nuts, sarsaparilla, and other forest products were exported to Santarém in considerable quantities (Martius, 1867).

SOCIAL ORGANIZATION

According to Kruse (1934), the Tapajós River *Mundurucú* have a patrilineal sib and moiety system. There are 34 sibs whose members are

/19 cont./

422 462 Thus, certain rights of exclusivity are established beforehand for the individual. This is expressed in the principle of the sexual division of labor. For example, the raw materials and the products [555] [323] of basket making are exclusively the property of the man; clay and pottery articles, of the woman. Traditionally, basket weaving is done only by men, pottery making only by women. In all sectors of tribal life, the tasks devolving to each sex are determined by these traditional principles. Thence derives the concept of private property.

462 [169] Throughout the material culture of the Munduruků, as well, the two work cycles—of men and of women—are clearly evident. This "muscle-bound" division only concerns us here as regards agriculture. The subject, however, is almost a borderline case, where these two work cycles meet. 241 462 In agriculture there are tasks performed exclusively by men, especially in the initial phase of the preparation of the plot; and there are tasks performed exclusively by women, especially from the time /20/ of planting onward; but there are also joint tasks, in which both sexes participate, such as in the planting of bitter manioc. There the man opens up the pit with the digging stick and the woman places the branch or shoot of manioc in the open hole and closes it by stepping on it.

The tasks at each garden stage are thus determined by the system of "muscle-bound" cycles. An outline provides the following picture:

TASKS

of the man	of the woman
1. Choosing the site and the soil	" "
2. Determining the size and shape	" "
3. Clearing the undergrowth	" "
4. Felling the trees	" "
5. Burning the felled vegetation	" "
6. Piling up the remaining brush	" "